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The Non-Subscribing Presbyterian

No. 268.

NOVEMBER, 1929.

TRUTH — LIBERTY — RELIGION.

“For as many as are led by the Spirit of God, these are the sons of God”—Romans 8 : 14.

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Editorial.

Visit of Mrs. Sydney Martineau.

Mrs. Martineau's visit to Belfast, looked forward to with so much interest, was extremely successful. The President of the New Assembly must have returned to England conscious of having made many warm friends and ardent supporters. Quite apart from her official position, Mrs. Martineau's grace and charm of manner together with her eloquent appeals in the cause of Liberal Christianity, were sufficient to raise her to a very high place in the estimation of Irish Non-Subscribers. Her eloquent address in the crowded Central Hall, on Thursday, 3rd October, was much appreciated and very favourably commented on. Another pleasing feature was the amount of space given to the meeting by the press. May we hope for a return visit in the near future ?

Who is to Blame.

It was disgraceful that Mrs. Martineau's address was punctuated and parts of it almost drowned by the noise of trampling feet and jazz music overhead. That these distractions did not apparently interfere with the quality of the address is a striking tribute to her power of concentration. Surely a little forethought and consideration could have prevented these disturbances ? If the disturbances were unavoidable why was the meeting held in the Central Hall ? There are three other Non-Subscribing Churches in Belfast, each of which could have provided more suitable accommodation on this particular night.

Bible Teaching in the Schools.

The President of the Northern Ireland Education Committees (Senator H. B. Armstrong, M.A., B.L.), will have the backing

of Liberal Christians in his recent public statement that the Ulster Education Act should be amended so as to provide that Bible instruction should be made secure for all time in State-aided schools and that the teachers in such schools should be in accord with the religious views of the parents. We can also enthusiastically approve his “desire to minimise denominational differences, and to afford the greatest possible facilities for a common educational and social platform.” The Educational Amending Bill will be introduced by the Northern Government next year. We await with interest the publication of the text.

A Roman Catholic Prophecy.

Father Woodlock, a prominent London Roman Catholic Priest has predicted a large secession of High Church Anglicans to the Church of Rome in the near future. He bases his prediction on the present crisis in the Anglican Church, which crisis he regards as a “periodic phenomenon.” He does not predict the future of the Liberal Christians within the Anglican Church though his following observation is rather significant. “The growth of Modernism,” says Father Woodlock, “is a still more serious matter. Anglo-Catholics can no more stay the inflowing tide of Modernism than King Canute could hold back the advancing waves by his command.” We might add that the Roman Catholics are equally ineffectual against the flowing tide of Modernism. No man or organisation no matter how powerful can prevent more light and truth from breaking forth from God's Word.

Armistice Day Service at Cenotaph.

Of late years there has been a growing consensus of opinion among the members of

the Labour Party and of all religious denominations, that the Armistice Day ceremonial is altogether too militaristic in character. It was hoped that the new Labour Government would make some alteration, but according to the Home Office official statement, the government, instead of having the courage of its convictions, has bowed to the ruling of the War Office. The government feels "considerable sympathy with the suggestion that the troops on duty should be unarmed," but will make no alterations beyond arranging that the personnel on duty at the Cenotaph will be reduced "to the smallest number compatible with an adequate representation of the three services." And so once again pilgrims to the annual Cenotaph Service are invited to look on glittering military uniforms and ominous bayonets, rifles and guns, and—to think of peace.

The Anglican Church and the State.

A commission is shortly to be appointed (unless some of the weighty protests have an effect) by the Anglican Ecclesiastical Authorities to investigate "the constitutional position created by the rejection of the two Prayer Book Measures." We are wondering what "constitutional position" there is to investigate. The issue is perfectly clear and straightforward. The constitutional position is that Parliament has declared the New Prayer Book to be illegal and therefore those Bishops who use it, and induce others to use it, are just as surely breaking the law of the land as a poor man who steals or a rich man who refuses to pay income tax. This is the present constitutional position and no amount of investigation will prove otherwise.

Bernard Shaw and the Universities.

Shaw's vigorous denunciation of university education causes little surprise to one acquainted with his views on Creative Evolution but his selection of university men and sailors as the two classes of men with good social manners will be taken with a grain of Shavian salt. Surely a man's social manners spring from his view of life and his response to the promptings of his higher nature and not so much from his

education or lack of education. Ignorance can be found both in a college common room and in the crew's quarters of a battleship. If Shaw had said that a man's religion, or in other words what he really thinks about himself and the world in which he lives, largely determines his social manners he would have been nearer the mark. We wonder if Shaw had been reading Sir Leslie Stephen's "Some Early Impressions" prior to his public tilting at the older universities? Stephens maintains that "A Cambridge career induced Coleridge to become a heavy dragoon; Byron kept a bear to set a model of manners to the dons of his day; and the one service which the place did for Wordsworth was to enable him for once in his life to drink a little more than was consistent with perfect command of his legs." With all due respect to Mr. Shaw we prefer the view that a man's religion or lack of religion, will determine his social manners, or for that matter his manners in any other sphere.

UNITED SERVICE, IN ULSTER HALL, SUNDAY, 17th NOV.,

At 7 p.m.

Laymen's League.

The attention of all our friends is again called to the Ulster Hall Service on November 17th.

The League has arranged for a series of meetings during the Winter Session. Prof. A. MacBeath, Queen's University, will lecture on November 21st, at 8 o'clock, in Central Hall, on "The Development of Personality," and on December 19th, Mr. O. de Selincourt, M.A., will speak on "Adult Education." Will members and friends keep these dates in mind and endeavour to have good attendances. Other lectures and speakers are being arranged.

Prayer :

For Moral Courage.

BY J. S. HOYLAND.

Lord and King, we pray Thee this day for courage to face unpopularity for the sake of truth ; for courage to declare boldly our convictions, though they make us despised ; for courage to break with evil custom and evil opinions, even though for so doing we are shunned and outcast.

Give us strong hearts that will not fear what any man may do unto us, confident in the power of truth to stablish itself by its own inherent force. Give us, O Lord, the spirit of boldness, that we may trample on our fear of our fellows ; being strong in Thee and very courageous. AMEN.

Reading :

The Courage We Require Most in Ordinary Life is Moral Courage.

BY B. JOWETT.

The courage we require most is the courage which fights not against weapons or engines of war, but against the opinions, prejudices, and meannesses of mankind. It is a courage of which Aristotle had no distinct conception, nor can we define its exact limits. The person who is gifted with it is himself under all circumstances ; he is perhaps rather too much given to fighting the hypocrisies and unrealities of the world, yet a few examples may be given to bring this character out in a clearer light. At school or college he will not simply fall into the ways of others, talk as they talk—he will not allow low language to be used, or low principles to be maintained in his presence ; neither will he suffer a friend to be traduced or ridiculed without standing up for him. He will have no false shame about himself and his circumstances, knowing that simplicity and truth are always better than pretence or concealment. If he has opinions he is willing to assert them. The breath of opposition does not flutter him nor the loud voices terrify him ; he is not dependent on accidents of time or place ; he is no regarnder of persons, neithes will he be much affected by compliment and flattery ; on all occasions, wherever

we meet him, in business or society, he shows himself to be a man.

Such characters are rarer than formerly, yet the need of them is greater than ever, for the world as it grows wiser seems also to grow weaker. Because life is made so easy to all of us, we must not therefore take it easily or lose ourselves in sentimentalism or the feeble criticism of all things.

The Communion of Saints.

BY ULLIN.

Do those who minister in holy things always realise the great responsibility laid upon them, and how deeply they influence for good to ill, those who come to them ? The Communion Services take their places in the routine of Church work, and according or Presbyterian custom, especially in country congregations generally fall upon the first Sundays of May and November, in other cases a little earlier or later as may be convenient.

Some of us can look back upon the Communion Sunday as being an occasion when the Church was well-filled, that being considered a day of special obligation, and the " tables " were fully occupied. It was a great thing to see whole families, with the exception of the younger members sitting together. It was a bond of union between members of the family, as it was between family and family, and at home, family Bible and family prayers were reminders of how the family was linked with the Church. " One family there and here, one living communion between the seen and the unseen."

A lad leaving home for a long stay abroad took the sacrament, and years elapsed, and in a land beyond the seas, he took it again, the memory of the sacrament at home had remained.

For the moment, let us just think of it, at a common level, for we are living in a practical world, and most people have not much time to go into the deeper side of the matter, as to the meaning of sacramental doctrine, however, edifying that may be (especially if they are in Parliament, as English Bishops found to their chargin). Enough for the present purpose, that it is an outstanding service of the Church the influence of which abides with us.

It always carries with it memories; memories of those, with whom long ago we sat, and passed the bread and wine from hand to hand, and thus we may think of it as a meeting time between the Church visible and invisible. "We believe in the Communion of Saints."

This year the month begins with All Saints' and All Souls' Days, and then follows what will be for some of our congregations, Communion Sunday. The first festival is the ancient commemoration of those who were reckoned saints, but who were crowded out of the Church's Calendar. The second festival was for those of a more average type who had not attained the dignity of saints. It would be a long story as to how these festivals of All Saints' and All Souls' began. Fortunately they are not occasions of fasting and mourning, though as in Normandy, the custom prevails of placing lighted candles on the graves of those who have passed away recently.

But Hallowe'en is anything but a glum time, and we may be sure, our friends on the other side of the veil are better pleased with fun and laughter and jollity and festivity among those on this side, than with shadow and gloom. Happiness is the very essence of the life of the soul. Religion is nothing at all, if it is not freedom and happiness, "life and more abundant life." As for the Communion, well, the old name "Eucharist" means "thanksgiving," and thus it stands for the glad pouring out of praise and thanksgiving. Surely among the Churches, with our special message of the Fatherhood of God and Brotherhood of Man, it is very meet, right, and our bounden duty to free Religion from all thoughts of fear and depression, and let the light come in, with its cheering life-giving power.

Subsidy Fund.

The Treasurer acknowledges with thanks the following annual donations to the Subsidy Fund.

Ballyhemlin Congregation, per			
T. M. Allen, Esq.	..	£1	0 0
Larne Congregation, per F. W.			
Wright	..	2	0 0
York Street Congregation, per J.			
A. Chambers	..	1	1 0

Further subscriptions are earnestly requested.

Riddel Memorial Window.

—O—

DR. LIVINGSTONE'S ADDRESS AT UNVEILING CEREMONY.

—O—

Riches and Charity.

In First Presbyterian Church, Rosemary Street, Belfast, yesterday, where they worshipped during their lifetime, the Vice-Chancellor of Queen's University (Dr. R. W. Livingstone) unveiled the memorial window which has been erected to the late Miss Eliza Riddel and Miss Isabella Riddel, two ladies who disbursed a large fortune amongst various Belfast institutions.

The memorial window shows "Charity" guarding and instructing children in the way of righteousness, while on the left there is depicted a child, with hair and clothes blown by the wind, coming into the charge of "Charity." On the summit of a hill is a distant representation of Riddel Hall, Queen's University Women Students' Hostel, which the Misses Riddel built and endowed, and there is shown on each side of the window as well as at the base the text—"And now abideth Faith, Hope, and Charity; but the greatest of these is Charity."

Dr. Livingstone said one of the greatest paradoxes of the modern world was the impotence of money. It was not that money was powerless, but its power was very rarely used. The streams that might have changed the face of a country were dispersed in satisfying transitory individual desires, or—more ironically still—were locked unused in the reservoirs that held them, while outside the land dried of drought.

Other People and Other Causes.

That was not the way of the Misses Riddel. How these quiet, unassuming ladies, who never cared to be much in the public eye, conceived the responsibility of the wealth which came to them the design of the window showed. Its subject was that charity which St. Paul defined.

It was a most exacting ideal, but it was this ideal which seemed to those who knew them best, to represent the spirit of the Misses Riddel. The impression they left was that of people with whom self did not

count, but with whom other people and other causes did count. It was in this spirit that they gave the greatest of their many gifts to public causes—Riddel Hall—which was shown in the background of the memorial window.

In building it they linked their names with an institution which would endure as long as their civilisation. To that kind of immortality—from all he had heard of them—they were indifferent, but they would have cared very much, he thought, for another immortality which they did achieve by that gift—the immortality that consisted in helping and encouraging human lives from generation to generation.

University Influence.

The influence which they brought into the life of the University was exactly described more than 2,000 years ago by one of the greatest educational thinkers of the world, when he was speaking of the external conditions in which youth should be brought up, if it was to realise the beauty and dignity which should inform human life in its outward circumstances as well as in its inner heart. "Our youth shall dwell in a land of health, among fair sights and sounds, and receive the good in everything; and beauty is the effluence of beautiful things—shall flow in at eye and ear, and like a healthy giving air from a pure world insensibly draw the soul from earliest years into lightness and sympathy with the beauty of reason."

It was such a place as Plato had in mind and such influences that the Misses Riddel bequeathed for all time to the women University students of this land. He had dwelt on this one gift of the Misses Riddel partly because he had only met one of them once shortly before her death, while that gift of theirs and its effects were continually before his eyes, and partly because it illustrated the way in which they solved perhaps the most difficult problem of modern life.—From the *News-Letter*, 30th September, 1929.

N.B.—Editorial Communications for the future must be sent to the Rev. S. P. Whitehouse 19 Wellington Park Avenue, Belfast.

Phone—Malone 378.

Religion as an Experience.

THE REV. J. H. EWBank, B.A., B.D.

Primitive Christianity emphasised the reality of religious experience. "By the grace of God," says Paul, "I am what I am." "That which we have seen and heard," says St. John, "we declare unto you." Religion as an experience is found on every page of the New Testament, and in every succeeding age people have borne witness to the same fact. Men lived a certain kind of life, pursued an ideal, and in doing so they felt in the possession of a power greater than themselves. By prayer, by worship, by pursuing the ideal of life as seen in Jesus Christ, a Presence or a Power other than self entered life, and in consequence weak, cowardly men were changed into heroes and martyrs. Recall the catalogue of achievements of those who had this experience of God—"they were destitute, afflicted, tormented, evil-entreated, yet by faith they wrought righteousness, obtained promises, quenched the violence of fire." In every century of the Christian history the reality of the same experience has been felt by men and women.

Religion as Dope.

Social reformers sometimes denounce this religious experience as dope, a kind of anæsthetic, a drug, which deadens the interests of men and women and renders them useless for social work. Sometimes religion is regarded as self-hypnotism, chloroform, or a narcotic, blinding people to the horrible conditions of life. "Once make a man religious," said a social reformer, "and you make him useless for all the practical affairs of life. He no longer thinks of improving the conditions of life; he forgets this world and thinks of the next only."

The assumption behind this kind of criticism is that religious experience is a dream, and that it would be better to have done with dreams and address oneself to realities. The reformer with his dogmatic cocksureness is often half a century behind the times. This may account for the fact that he speaks of religion as if it were unreal, not to be taken seriously, as though religious facts were not real facts, but vague, dim, shadowy, up in the clouds, remote from everyday life. But when we find that along with the dream there comes the best type of character, that ought to make us

pause and think. For never has a vital religious experience come to the individual or to society without making the world better and gladder. Once get a genuine religious experience, and we are in the atmosphere of brotherhood, in the spirit of self-sacrifice, and in the age of chivalry.

A Second-hand Religion.

Everyone must begin with what we may call a second-hand religion. In Christianity as in everything else, beginners must be content to take things at second-hand, on the authority of parents, teachers, and preachers, till they can prove them for themselves. But this second-hand religion though a necessary apprenticeship for a real, live vital religion of one's own, is only a starting point. It has little power over our lives; it has no power over the lives of other people. Unfortunately many people never advance from this stage. Much of the failure of the church in all ages is that many people who support the work and efforts of churches have no vital experience of their own. They know in a vague way about religion but they do not know religion as an experience. They are not prepared to pay the price of earnest effort. Many people who would be the first to admit that the world's prizes are only to be obtained at the cost of toil and struggle, seem to think that religion should cost them nothing in the way of struggle and conflict. To many people Christianity is a kind of hobby, which we may take up or leave, as we like. But a religion that costs nothing is worth what it costs. And it is just those whose religion has cost them most, who are ready to say, that it is worth all and more than all they have paid for it. It is the pearl of great price, for which a man goes and sells all that he has in order to get it. Till we have a real religion of our own, firmly based upon experience, Christianity will have little effect upon our lives and no influence upon the lives of others. Without experience of it, religion is apt to be unreal, a rumour which may or may not be true, based upon hearsay.

Religion Verified in Life.

So far from being ghostly and nebulous, religion rests upon the surest, the most authenticated facts—the facts of experience. Of necessity we take our astronomy from the astronomer; we take our geology from the geologist; but the tremendous claims of religion are open to all. Anyone can

discover for himself whether Christian experience works. A thing is what it does. In millions of lives Christianity is verified by experience. And we can all prove for ourselves and learn by daily experience, that love, joy, peace, gentleness, goodness, meekness, faith, are not only the fruits of the spirit, but also ways and means by which God comes into our experience.

Religion verified by experience lies behind the great revivals. The supreme work of John Wesley, although crystallised into a vast institution, was essentially a call to spiritual experience. "What is faith" asks Wesley, "Not an opinion, neither any number of opinions, be they ever so true. It is the vision of the soul."

Our Liberal Christianity.

One of the needs of our churches and perhaps the principal need, is a revival of religious experience. Christianity is the most personal thing in the world but it is never merely personal; it is contagious. Without this experience liberal Christianity is apt to grow cold, arid and critical, and is open to condemnation on that account.

Some liberal Christians there are who hold certain opinions about Christianity, but who hold them lightly. There is no experience, no conviction, no vitality about them. Some call themselves liberal Christians, because they have been liberated from restraining creeds. Liberty now means license to do as they like. They are free to cultivate the religious life or to neglect it. Sometimes a liberal Christian is known by his denials. He does not accept the creed of Calvin, the articles of the Anglican church, or the doctrine of eternal punishment, and these denials are his Christianity. Our liberal Christianity can make little appeal, if its liberty means license, its freedom means laxity, its message is contained in a list of denials, or the stream of experience has run dry.

The final objective of our Free Christian Churches is the cultivation of religious experience, the awakening of the spiritual powers of life. In essence it is a revolutionary movement, which aims at subordinating the whole organisation of the Church to a revival of the simple religion of Christ. It asserts with boldness that the church has followed the wrong road: to put opinion before experience, the letter before the spirit. Its aim is to place the Christian religion as a spiritual experience before the Christian religion as a way of authority.

Letters to the Editor.

[Letters to the Editor are welcomed. They should be written in good taste, as brief as possible and duly authenticated. No letter will be inserted without the writer's name].

SIR,

In one of your notes some time ago, you stated that Charles Bradlaugh and Annie Besant were at one time convicted for blasphemy. There may have been prosecution, but on that ground there was never any conviction. A sentence however was passed on them for quite another matter, which on appeal was quashed.

Yours, etc.,

JOHN BARRON.

[The August issue states that Annie Besant "was convicted with Charles Bradlaugh for publishing blasphemous literature." This is the truth so far as the respective biographies know it and so far as the Encyclopaedia Britannica knows it. To quote from the last mentioned, Annie Besant "had become an ardent free-thinker and shortly afterwards (1873—the year of the separation from her husband, the Rev. Frank Besant (d. 1917)), she was prosecuted and convicted together with Charles Bradlaugh for publishing blasphemous literature." (The italics are ours)—Editor Non-Subscriber.]

A letter—much too long for publication—has been received from the Rev. A. L. Agnew, B.A., dealing with our Church Constitution. The chief points are as follows:—

1.—That the Constitution as it stands need not necessarily run counter to the religious conviction of any man calling himself a Christian.

2.—That any proposed alteration in the Constitution should be given the weighty consideration it deserves and that a special meeting, fully representative of all our congregations, be called to discuss the matter.

3.—That the Synod of Munster should not wait for an alteration in the Constitution before entering fully into our Church fellowship but should come in at once and join forces with those who are of the same opinions as themselves.

Attention is also drawn to the enormous waste of time due to our present overlapping organisations.—Editor Non-Subscriber.

Visit of Mrs. Martineau.

The President of the General Assembly (Mrs. Sydney Martineau) visited Belfast on Thursday and Friday, October 3rd and 4th, and addressed meetings organised by the Non-Subscribing Presbyterian Church of Ireland and the Women's League (Ulster District).

There was a reception on Thursday evening, followed by a public meeting at which the Moderator (Rev. J. Glynne Davies) presided.

Responding to a welcome from the chair, Mrs. Martineau expressed the opinion that the struggle in future would be between those seeking truth and the members of creed-bound Churches. There were, she admitted, people who said the future would dispense with a Church.

They might make a religion outside the recognised Churches, but as they did so there would gradually be a coming together of people of the same modes of thinking, and, it seemed to her, that that was a natural outcome, almost as fundamental a need in the heart of man as that for religion itself.

In England they were extremely glad that the Church in Ireland had decided to become a member of their constituent body. The extreme individualism which had always been a great characteristic of the Unitarians, though not without its good side, was upon the whole a weakness; no individual, however great or strong, could ever be so strong a working force as a body of people.

And now they were going to be a united people, with a real driving force behind them. "In this modern world of ours our message is needed as never before, and we find in many quarters there is a realisation of that. Even in the Church the Bishops are beginning to think that the whole of the truth was not divulged centuries back, and that there may be more light to come."

On the motion of the Rev. R. Nicol Cross, the following resolution was ordered to be sent to the Moderator of the reunited Church of Scotland:—

"We, members of the Non-Subscribing Presbyterian Church of Ireland, assembled in Belfast, desire to express our gratitude for the great step towards Christian unity just achieved in the union of the Established

Church of Scotland and the United Free Church of Scotland; and we pray that under the Divine blessing and inspiration the reunited Church may, with freshly consecrated purpose and ever-increasing power, fulfil its mission to Scotland and the world."

Miss Hutton moved and Lord Justice Andrews seconded a vote of thanks to Mrs. Martineau. During the proceedings the Moderator presented a bouquet of Comber flowers to Mrs. Martineau, whose visit and address have been very deeply appreciated.

On Friday afternoon Mrs. Martineau addressed a gathering of the eleven branches of the Ulster District Women's League, and it is confidently expected that the outcome of these meetings will be renewed vigour and enthusiasm in the Irish Branches of the League.

Carlyle and his Religion.

(Concluded from last month).

It had been the hope of the parents and Carlyle's original intention when he trudged the long miles from his home in Dumfries to Edinburgh University that he should enter the ministry. Later after the University course and the widening of his mind, it became impossible for a man of his severe conscience about truth to contemplate office in the Scottish Church. That prospect faded out and as we know he finally heard and accepted the call to Literature and its freer larger pulpit.

Pure Religion and Undeffled.

He never ceased to be profoundly religious and pious in spirit, though he had let fall off him as "old clothes" many of the doctrines of orthodox Christianity. He shuddered at the idea of bringing any duplicity or casuistry into the Holy of Holies and regarded with disdainful anger the clergy who lent official support in worship to ideas and beliefs they did not really hold, or who pretended to certain knowledge of the sacred mysteries of an unfathomable universe. He flung himself clear of all religious "Mumbo-jumbo" but right at the heart of him was a burning reverence for God and an inductable sense of God. He was just as contemptuous and indignant at shallow "God-denying, death-stricken life-philosophers" as at religious shams and insincerities. And it must

even be confessed that if his religion could be labelled and classified at all, Unitarianism would be the only fitting name for it. Yet he was antipathetic to the Unitarian temperament and had not much admiration of Unitarians, perhaps because he considered their religion rationalistic and thin, and without enough depth in the subconscious, though there were few men of his time for whom he retained so high a regard as Emerson. Apart from the Bible, his early home training and his own mind and soul there was no influence so strong and abiding on Carlyle as that of the German Goethe, a man of the world, an outsider from the point of view of orthodoxy, but a man of comprehensive culture and a philosopher. He was reckoned a pantheist, like some other poets. Carlyle however was not concerned with such contentious secrets as the persons in the Godhead and all the rest of a blatant and vociferous Christian theology. The tenets of his faith were few, simple and elemental, such as the human mind and heart seem forced to hold if life is to have any meaning and rationality for man at all.

Carlyle's Creed.

He believed in God, who cannot be fully comprehended or defined, and toward whom the final uttermost attitude is that of trust, trust as in One who MUST be ultimately good. Thus he writes: "Well we are all in God's hands. Surely God is good. Surely we ought to trust Him, or what trust is there for the sons of men. God

The Inquirer and Christian Life.

With which is incorporated The Unitarian Herald.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings. Denominational and General News of Unitarian and Kindred Churches.

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Publishing Office:—

13 Bream's Buildings, London, E.C. 4.

is great, and will not ask or guess (KNOW no man ever could or can) what He has appointed for His poor creatures of the earth; a right and wise and good appointment, it full surely is. Let me look to it with pious manfulness, without either hope or fear that were excessive. I have oftentimes no prayer except rest. Rest; let me sleep then if that must be my doom." In this complete trust in God for time and for eternity we consider Carlyle far more truly pious and religious than the mass of mediocrities and small fry who insist on God arranging for them to have golden crowns and front seats in heaven for ever and ever. The egotism and vanity and cocksureness of little-souled orthodox preachers and people in this Christendom is colossal.

The other main article in his brief creed was the belief in the moral law and justice at the heart of things. At 58 he expresses it in a letter to his great friend Lady Ashburton: "I always think there must be good lying in wait at the end of all actions that are good on the part of mortal creatures and it is my fixed orthodox creed even that we simply get out of things the good

(accurately measured, weighed on the ETERNAL balance) which we have put into them."—One of Emerson's cardinal doctrines also.

Though he was one of the greatest moral and spiritual forces of his age, a giver of life, a quickener of ideals, a saver of souls, all this was not good enough for the narrow-begotten self-constituted monopolisers of religion. In 1854 his admirers at Glasgow University nominated him for the Lord-Rectorship and immediately a spate of misrepresentation and abuse was let loose. "Elect him and you bid God-speed to Pantheism and Spiritualism." He was denounced as having "thrown off every form of religious belief," as an enemy of the true saving faith and the "solemn verities of our holy religion" including the Bible and Churchianities of his day. The gloom of canting opposition was so great that his name had to be withdrawn. His true greatness however, and the big things he had done for the higher life of the nation were later recognised in Scottish university life when he was appointed Lord Rector of his own University of Edinburgh.

Thus sooner or later are the heretics who

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have so often given mankind its best mind and noblest soul avenged. Who remembers or cares a jot to-day for the Presbyterian sections who got Thomas Carlyle kicked out as a heretic? Their graves are dust, but he still lives and still men enshrine his memory in their heart as that of one of Scotland's greatest sons, one of the world's inspired thinkers, a man who, if any ever did, lived as in the Great Taskmaster's eyes, whose early adopted motto was "Terar dum prosim,"—let me be worn out in the service of man. In that service he wore himself out. If this is not the essential spirit of true Christianity in any life or age, then Christianity is not Christ. But it is the very soul of religion.

Man is the only animal that laughs and weeps, for he is the only animal that is struck with the difference between what things are, and what they ought to be.

—Hazlitt

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Chapter 4, Verse 4.

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Reports.

All Souls' Branch of the Women's League.

—The first function in connection with the above was held on Wednesday, 23rd October, in Rosemary Hall. The entertainment which took the form of a "Brithday Party" was quite informal in character and was declared by all present to have been most enjoyable. The funds of the forthcoming Sale of Work will benefit thereby to the extent of about £8. Will members and friends please make particular note of the following dates:—15th November, Whist Drive, Rosemary Hall, 7-30 p.m., Subscription, 2/6; 6th December, a Lecture on "Scottish Humour" by the Rev. R. Nicol Cross, M.A., in Rosemary Hall, at 8 p.m., tickets 2/- and 1/3 each. Tickets may be obtained from Miss Montgomery, Hon. Secretary, 33 Maryville Park, Belfast, or any member of the Branch. The Sale of Work will be held in Rosemary Hall, on Friday, 29th November, and will be opened at 3 p.m. by Mrs. James Moore, Belfast. Donations and contributions to the Sale will be gladly received by any of the following ladies and may be addressed to Rosemary Hall:—President, Mrs. Love; Vice-President, Miss Campbell; Hon. Treasurer, Miss Dobbin; Hon. Secretary, Miss Montgomery.

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Ballycarry.—Harvest Festival Services were celebrated on Sunday last, October 20th. The preacher at the morning service was the minister, and in the evening the Rev. J. H. Ewbank, B.A., B.D., of Mountpottinger, Belfast, occupied the pulpit, and delivered an appropriate sermon which was much appreciated by an overflowing congregation. Special organ music rendered by Mr. Campbell, of Whitehead, added greatly to the beauty of the service.

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Ballyhemlin.—Harvest Thanksgiving was held on Sunday October, 6th. Rev. J. J. Magill, B.A., preached a very appropriate and able sermon. Heavy rain fell at the time of the service, but there was a very good congregation, including a contingent from Greyabbey. The singing was pronounced remarkably good. Miss M'Master, organist of Glastry Methodist Church, again very kindly gave her services. Great credit is due to Misses Kitty Andersor, Maggie Fullerton and Aggie Brown for the skill and taste displayed

in the decorations. There was a most happy influence on this occasion.

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Cairncastle.—Harvest services were held at the Old Meeting House, on Sunday afternoon and Monday evening, October 20th and 21st. The Rev. John Begg, of Larne, officiated on Sunday, and the minister loci on Monday. On both days the organ was played by Mrs. James Tweed, and the choir was augmented by church members of three other denominations. The Meeting House was elaborately decorated as usual on such occasions. Contributions of material and labour having been forthcoming from many others besides members of the congregation. Both services were well attended.

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Comber.—The Harvest Festival services were held on October 13th. In the morning the Rev. Nicol Cross, preached to a very large congregation, who thoroughly enjoyed his practical Harvest sermon. In the evening the church was packed to its utmost the vestibule was crowded and the overflow congregation remained to hear what it could of the splendid music and the refreshing sermon delivered by the Rev. S. P. Whitehouse. The voluntary choir with Miss Murphy at the organ, and trained under Mr. W. Munn, sang beautifully two anthems, with the assistance of Miss and Mr. Taggart, of Belfast. In the country districts it is infinitely harder to attract visitors to our churches, than in towns where there is a floating population unattached to any particular church. It is pleasant to record that the number of strangers attending Comber church has steadily increased and this noticeably during the Winter months at the evening services. Quiet steady work is resulting in a loyal congregation which will be a strength to our denomination.

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Downpatrick Presbyterian Non-Subscribing Church was transformed for the harvest festival last Sunday into a picture of rare beauty. A special feature was a miniature hovel of corn and a barley stack, well devised by master and man. There were large congregations. An augmented choir, Miss M. Dickson presiding at the organ, sang the usual hymns with melodious precision, as well as the anthem, "I will Feed My Flock," the solo being finely taken in the morning by Mr. Thomas Fauley, and in the evening by Miss Gertrude M'Murray.

Rev. J. Begg, of Larne, preaching in the morning from Ps. cxvi., 12, emphasised the munificence and magnificence of God's gifts. Amid the many adversities, hardships, and privations of everyday life we should keep the profit as well as the loss account. Mr. Begg spoke from Mark ix., 50, "Have salt in yourselves." This phrase was interpreted as meaning the art of having the joy, the wit and sparkle of life. Harvest services gave us the opportunity of capturing this spirit of joy in life, of seeing the beauty of the world, of awakening to the thought of the love of God underlying all experience. Hearty thanks are tendered to all those friends who sent gifts of corn, fruit, vegetables, and flowers.—*Down Recorder*, 19th October, 1929.

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Dromore.—By the death of Miss Matilda Miniss, which occurred at Mossvale House, Dromore, on Thursday, the 29th August, 1929, the Dromore Congregation have suffered a severe loss. A daughter of the late Rev. W. B. Miniss, she was all her life connected with the Dromore Church, of which her father had for many years been minister. She took a keen and practical interest in all affairs both of Church and School, and many good causes outside her own particular Church found in her a willing and sympathetic helper. She was a fine example of devotion to the ideals she felt to be true, and she was prepared for sacrifices in their service. It was her custom, among the many kindly acts that characterised her life, to provide every year a Summer "Outing" for the Teachers of the Sunday School and the members of the Choir—occasions which to those who were privileged to have part in them were happy and enjoyable and as the present writer can testify, warmly appreciated. The funeral took place on Saturday, August 31st, the service in the house and at the graveside being conducted by the Rev. P. Godding in the unavoidable absence of Mr. Davison, deceased's minister, who was in England at the time, much to his regret, when he heard of the passing of his friend.

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Holywood.—Successful Harvest Thanksgiving Services were held in the First Presbyterian Church, on Sunday, October 6th, conducted in the morning by Rev. E. Lockett, and in the evening by Rev. R.

Nicol Cross, M.A., of Belfast. There were good congregations, especially in the evening when the building was crowded. A Children's Service was held in the afternoon, when a suitable address was given by Mrs. J. H. Ewbank, of Mountpottinger. The Church was beautifully decorated for the occasion, and special music was rendered by an augmented choir under the direction of Mr. W. J. Harvey (Organist).

Moneyrea.—Harvest Thanksgiving services were held on Sunday morning and evening, and Monday evening, October 6th and 7th. The Meeting House was beautifully decorated for the occasion with flowers, fruit, vegetables, cornstacks and other products by the ladies of the congregation, ably assisted by the gentlemen and all of whom were entertained to tea by Mrs. Frame and Miss Thompson. The services on Sunday were conducted by the minister. The soloist, Miss Burton, Belfast, gave an excellent rendering of "Thanks to God," and the choir did remarkably well, especially in the "Harvest Anthem" under the leadership of Mr. Armstrong, the organist.

The Rev. W. H. Townley Tilson, M.A., Greyabbey, officiated on Monday evening and preached an eloquent sermon which was highly appreciated by all present. In spite of rough weather, the attendance at the three services was beyond expectation. The harvest gifts of flowers, fruit, vegetables, were sent as usual to the Cripples' Institute.

Mountpottinger.—Harvest Thanksgiving Services were held on Sunday, October 29th, and were attended by good congregations. The minister conducted the morning service, and in the evening the pulpit was occupied by Rev. W. G. Marsden. The choir rendered suitable anthems and at the evening service a solo was sung by Mr. J. Kane. Following custom on such occasions the Church had been tastefully decorated by members of the Women's League who had the help of certain male members of the Church.

Mountpottinger Branch Unitarian Women's League.—On October 7th, Dr. Isobel Calwell gave a very instructive lecture on "The Human Body." She brought with her a valuable book of plates, also portions of the human skeleton, in which everyone was deeply interested. Dr. Calwell was inundated with questions which she answered in a most lucid manner. All were exceedingly

grateful to the Doctor for the patience and care she exercised in her replies. At the conclusion it was felt that we had very much trespassed upon her good nature, for she had lectured, demonstrated and talked for close upon two hours. Mrs. J. H. Ewbank presided, and thanked the Lecturer, on behalf of the 31 members present.

Newry.—Harvest Thanksgiving Services were held in First Presbyterian (Unitarian) Church, Newry, on Sunday, September 29th and Monday 30th, and there were large congregations both morning and evening. The special preacher at both the morning and evening service was the Rev. J. J. Magill, B.A., Rademon. The morning service was arranged as a children's service, a special anthem, "Our Harvest Home," and hymns being admirably sung by the children's choir, and Mrs. T. S. McKinsty gave a delightful rendering of the solo, "He saw the wheat fields waiting." At the evening service a delightful solo was well rendered by Mrs. Morris, entitled "Heaven." An anthem, "Ye shall dwell in the land," was ably sung by the choir, Miss Brady and Mr. George Clark capably taking the solo parts. The Rev. J. J. Magill selected as his text "First the blade and then the ear, then the full corn in the ear." The preacher said that the blade and the ear and the full corn in the ear could be taken to represent the three stages of a man's life. The blade, said the preacher, was acquainted with the childhood of man. According to the environments of the blade so it grew either strong or weak and so it was with the child. The ear represented the boy who had now grown into man in all but experience and knowledge, and the girl had become a woman but for the same shortcomings. The full corn in the ear was the last stage of the plant's life. This represents manhood and womanhood. Spiritually if that life had been wasted even at the eleventh hour there was a chance if they went to the Lord Jesus Christ. The services were continued on Monday evening, the Rev. G. J. Slipper, gave a short address and the musical items were repeated.

Ravarra.—It is gratifying to record the re-opening of our Church at Ravarra, after having been closed for many years. The loyal folk there are full of hope and enthusiasm for the future, and we wish them and the cause they uphold, God-speed. The

service took place on Sunday afternoon, September 29th, the preacher being the Rev. J. G. Davies, Comber, while the Lessons were read by the Rev. J. Dare Davies, of Moneyrea. The ancient building was full to overflowing. The singing was most hearty and an excellent spirit prevailed. May the spirit of the fathers and mothers who built the Church be manifest in large measure in their children, that they may go forward from strength to strength.

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Stanhope Street Women's League.—The Annual Meeting was held in the Mission Hall, on Monday, October 7th, at 4 p.m. Prior to the Meeting a Service was held in the Church, conducted by Mrs. E. R. Jackson. Mrs. L. W. M. Hay officiating at the organ. The tea was provided by the generosity of Miss Bruce and Miss Hutton. The Officers and Committee were re-elected with the addition of one name on the Committee. A programme of music and poetry was provided by Miss Eileen Ervine, Miss Nellie Hay, Mrs. Hay and Mrs. Jackson.

York Street.—The Congregation has suffered a severe loss in the death of Mr. Thomas Ferguson, which came with tragic suddenness as the result of an accident when he had only recently escaped another. Since he joined the Church he scarcely ever missed a service, morning or evening, or a meeting of the Guild. He was equally faithful as a member of Committee. The Anniversary Service was held in the Ulster Hall as usual, and a large congregation assembled. Several of our country Churches sent contingents, the largest being from Larne. We might also say that the Panotrope now installed in the Church was entirely paid for by friends in Larne district. Though we had worked for the previous three weeks it was impossible to have the Church and Hall as we wished for the reception of our visitors on the day of the service. The Guild has recommenced for the Winter and was opened by Dr. R. H. Hunter. A new Vestry and Men's Cloakroom are among other improvements carried out by our own people during the summer.

Congregations of the Non-Subscribing Presbyterian Church of Ireland.

Belfast.—First Church, Rosemary Street, 11-30 and 7, Rev. R. Nicol Cross, M.A.
 „ All Souls', Elmwood Avenue, 11-30 and 7, Rev. Sydney P. Whitehouse.
 „ Mountpottinger Unitarian Church, 11-30 and 7, Rev. J. H. Ewbank, B.A., B.D.
 „ York Street Non-Subscribing Presbyterian Church, 11-30 and 7, Rev. A. L. Agnew, B.A.
Dublin.—Unitarian Church, Stephen's Green, 12 and 7, Rev. E. Savell Hicks, M.A.
Antrim.—Old Presbyterian Meeting House, 12 noon, Rev. George V. Crook.
Ballee.—11-45, Rev. Joseph H. Bibby.
Ballycarry.—Rev. William G. Marsden.
Ballyclare.—Rev. A. M. Bell, B.A.
Ballyhemlin.—Rev. John Barron.
Ballymoney.—The Remonstrant Meeting House, 12-15 p.m., Rev. Felix Holt, B.A.
Banbridge.—First Presbyterian Church, 12 noon and 6-30 p.m., Rev. Percival Godding.
Cairncastle.—Old Meeting House. 12-15 p.m., Rev. Eustace Thompson.
Clough.—Supply.
Comber.—Rev. J. Glynne Davies.
Cork.—Rev. W. A. Weatherall.
Crumlin.—First Presbyterian Church, 12 noon, Rev. G. Price-Jones.

Downpatrick.—First Presbyterian Church, 11-30 a.m., Supply.
Dromore.—Rev. Alfred Davison.
Dunmurry.—Rev. John A. Kelly.
Glenarm.—Old Presbyterian Meeting House, 12 noon, Rev. J. A. Miskimmin, B.A.
Greyabbey.—Non-Subscribing Presbyterian Church, 12 noon (6 p.m. November to February), Rev. W. H. T. Tilson, M.A.
Holywood.—First Presbyterian Church, 11-30 a.m. and 7 p.m., Rev. Edgar Lockett.
Killinchy.—Rev. David J. Williams.
Larne.—Rev. James Kennedy, Rev. John Begg.
Moir.—Rev. Percival Godding.
Moneyrea.—Rev. J. Dare Davies.
Newry.—First Presbyterian Church, 12 noon and 7 p.m. (October to May), Rev. G. J. Slipper.
Newtownards.—Non-Subscribing Presbyterian Church, 3-30 p.m., Rev. W. H. T. Tilson, M.A.
Rademon.—Rev. John J. Magill, B.A.
Raloo.—Non-Subscribing Presbyterian Church, 12 noon, Rev. John McCleery.
Templepatrick.—Rev. Alfred Turner.
Warrenpoint.—Rev. G. J. Slipper.

Once again—for the third time—the Editor asks for full details from all Congregations.

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